THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The **Hindu Message** stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

THE GANGA—IV.

By K. S. Ramaswami Sastri, B.A., B.L.

And in a cave below the deepest deep
Dispelling by his self-effulgent light
The darkness dire which baffled human sight
Kapila sat in his God-seeing sleep.
Before his soulsight's all-inclusive sweep
The Truth of things revealed its glories bright.
His puissant psychic power in matchless might
Did move up Yoga's high and giddy steep.
The powerful steed which Indra left hid there
To foil Ayodyhia's king's presumptuous pride
And dower the world with Ganga's holy grace
Stood like a painting in the charmed air
Where Nature like a shy reluctant bride
Before her bridegroom Soul revealed her face.

The Hindu Message

THURSDAY EVENING 21, FEB. 1918.

Re-distribution of Provinces.

The rejection of the Hon'ble Mr. Sarma's resolution on this question was a foregone conclusion. We think Mr. Sarma made a tactical blunder in raising the question in the large and unlimited form of delimiting all Indian provinces according to language. No doubt he was careful to say that his proposal should not be understood to be intended to be carried out in this extreme form. He also laid down the conditions essential to the success of any such proposal to be three in number,—viz., that people should desire the change, that they should be sufficiently numerous, and that they should speak the same language. Every one ought to know that Mr. Sarma was interested only in the question of the Andhra province, and we think he ought to have brought up that question and that alone. Very likely he wanted to show that he was a cosmopolitan disinterestedly interested in the welfare of all the separate Indian nationalities, large and small, —and herein lay his mistake. In politics men are rarely disposed to take large or distant views, and prefer only to concern themselves with the present and the near. Mr. Sarma would, therefore, have appealed more effectively to the minds and consciences of his hearers if he had pictured to them the discontent and agitation prevailing among the Andhras during many years. That would have struck the right chord in the hearts of the Indian members before him at least,—for they would have had to justify themselves in the presence of the Right Honourable Mr. Montagu who was seated as an interested spectator in the Visitor's Gallery. It was the Indian agitation and discontent with the present system of administration that had brought him to India in order to study the question with "the man on the spot" and to acquaint himself with the views of the various Indian communities concerned. If the Indian Councillors showed themselves unsympathetic or unconcerned in regard to a change desired intensely and long agitated for by the Andhra people, that would have been a bad lesson to inculcate on one—Mr. Montagu, that is—who had come over to conciliate the Indian people by yielding, to the extent now desirable or possible, to their persistent agitation and demand for a change. Hence, we think that Mr. Sarma made at the very outset an inexcusable blunder in not confining himself to the question in which alone himself and the Andhra Nationality whom he represents in the Council are vitally interested.

In the *second* place, the arguments advanced against him were bound to be as academic as his own; and in a purely academic fight, we may be quite certain that success is assured in every case to him who plays the role of a champion of the existing regime. Men in general only desire a change when they begin to feel a pinch, or when at least they are made to feel it by forces which they are unable to resist. Mr. Sarma ought to have been able to put his case in such a way as to convince the Council that a refusal of his claim would bring in a situation among the Andhras not unlike what

flowed from the Curzonian policy of wounding the National susceptibilities and feelings of the Bengalee people. Instead of this, he chose to take up the more comprehensive and abstract principle, and suffered a defeat from an adverse combination of men some of whom were incapable of at all comprehending any questions of abstract principle, while others were adepts in the art of meeting abstractions by opposing abstractions. The Viceroy's Government did the best they could for Sarma under the circumstances by taking a position of perfect neutrality. This of itself was enough to show how weak any case must be which is made, to rest on purely abstract principles. The Viceroy's Government would not have taken that attitude, had Mr. Sarma been able to show that popular feeling among the Andhras ran high, and that Government would do well not to allow its temperature to reach the boiling point and then to deal with the question he had raised in the spirit of the repentant sinner and plunge into extravagant and extreme measures with the thoughtless and indecent haste which characterises discredited triflers who pant after a reconciliation or rehabilitation with those who are jubilant over their triumph. Government would not have forgotten the lesson of the agitation for the re-united Province of Bengal, and would have hesitated before taking up a neutral attitude when threatened with a similar agitation of public sentiment in regard to the Andhra Province question.

We are not a little surprised at the attitude taken up by the Hon. Mr. V. S. Srinivasa Sastri on a question so essentially South Indian as this. Had he been content, like others, with purely abstract arguments, we should have passed over his speech without comment. As a matter of fact, he beat all others in the manner he trotted out abstract propositions against Mr. Sarma's resolution. It is strange even to the length of absurdity that one who is expected to keep himself in touch with all the phases of public sentiment in every part and province of India should have enunciated such purely abstract propositions as "the imperilling of the growth which we owe to British rule of a large idea of Indian patriotism", the rending of the historical associations which have grown round the present arrangements, &c. If these are valid arguments for opposing the consensus of public opinion and sentiment among the Andhras, we think that Anglo-Indian residents in India are equally justified in opposing the grant of self-government to India on the grounds that it would imperil the growth of a large idea of *Imperial* patriotism and the rending of historical associations that have grown round the present position of India as a loyal *dependency* of the British Crown. It is strange that this aspect of the matter should have been forgotten. The Hon. Mr. V. S. Srinivasa Sastri is an example of out-Heroding Herod in abstract reasoning. For, he went on to say, in reply to Mr. Sarma's statement that he deprecated a logical extension of his principle of delimiting Indian provinces on the basis of language, that, "every proposition had to be decided by its extreme application." We can imagine nothing more absurdly and stupendously abstract than this kind of playing with burning political questions on which popular sentiment—and espe-

cially the sentiment of educated and reasonable Andhras most of whom form the very cream of modern Indian culture—had emphatically and repeatedly declared itself. What an absurdity it would be, if the Hon'ble Mr. Srinivasa Sastri were invited to apply his wonderful dictum to his own enthusiastic advocacy of post-puberty marriage! We think that, after Mr. Sarma had expressly deprecated the logical extension of his principle to its extreme limit, the Hon'ble Mr. Sastri's procedure in giving it such an extension was an act of mere flippancy and a distinct *disservice* to the people whom he wishes to serve. The wonder at the same time is that he distinctly avowed that "the Andhra province question stood by itself, and that he had latterly come to think that perhaps it would be an advantageous re-arrangement in the province of Madras." Why, then, trot out the extravagant and miserable abstractions above referred to?

We must not fail to refer to one more topic before we close. The Hon'ble Mr. V. S. Srinivasa Sastri said, that "he was much disturbed by the idea that Mr. Sarma had thrown out that he would like the vernaculars to be the languages of the Government and Legislature in the Provinces. It appeared to him a perilous suggestion." Our heaven-sent legislator did not put forward a shred or shadow of an argument which could indicate where the peril would lie. The only peril we can think of is that the places of several of our Indian Councillors in the Legislative Councils would know them no more, and for the simple reason that they cannot hold forth in their own vernaculars. *Educated* Indians, so-called, are usually spoiled children who can neither speak like cultured Englishmen, nor speak their Indian mother-tongues like truly cultured Indians of the normal type. In our view it is nothing short of barbarous that Provincial legislators at least should be called on to speak in any language other than the language of the province to which they belong. We may here quote the instance of the worthy Hungarian leader and patriot, Count Szechenyi. When taking his seat in the Diet of 1825, he introduced a memorable innovation. Hitherto Latin had been in use as the official language of the House of Magnates, but Count Szechenyi boldly broke through the established tradition and spoke in Hungarian; and although he was at first severely criticised and reprimanded, he had soon many imitators, and in truth his bold and manly bearing on that occasion largely contributed to the subsequent rapid development of the Hungarian language. Let us hope that the Indian mind is capable of developing a sturdy patriotism like that of the Hungarian statesman.

We feel pleasure in congratulating the Hon'ble Mr. K. V. Rengaswami Iyengar on the discrimating manner in which he dealt with this important question. We trust also that Mr. Sarma will next year bring the Andhra Province resolution specifically before the Council and do full justice to its claims and merits. We hope also that meanwhile the Andhra people will rouse themselves and carry on their agitation in such a manner that the question will be fully mature by this time next year.

An Urgent Need of the Time.

According to our sacred books the Brahmins are entrusted with the duty or function of "guarding the treasury of Dharma", and the Kshatriyas must protect all, including the Brahmins, and especially enable the latter to preserve the Dharma from being misunderstood and misinterpreted. Owing to a series of revolutions and other causes, the Kshatriyas lost their power and status in the land, and their downfall resulted in leaving the Brahmins without such guardianship as is needed for the preservation of Dharma. Hence, for centuries, Dharma has undergone a slow, gradual and continuous decline. Still, till very recently, the Brahmins were able to preserve their faith in the need and efficacy of Dharma as an instrument of the moral and spiritual evolution of the individual. But, within the last half-a-century, the influence of Western Civilisation and of the foreigners and foreign organisations introduced into the land for the purpose, avowed or disguised, of overthrowing the Hindu ideals of Dharma has been of the most deleterious character, and many Brahmins of South India, especially those belonging to the numerically largest section of Smarthas, have been found ready to violate the precepts of Dharma, if only thereby they can advance their interests or what they imagine—under the influence of Western ideals, political or other and at the instance of foreign guides—to be advantageous to the interests of the country. Some even of those who proclaim from the house-tops their faith in Dharma are unable to resist the influences and ideas which are in the air. The belief, in especial, that some great change is impending has unsettled even sober minds, and every one has begun to think that he must make some contribution of his own to hasten its coming on or to prepare the country for it. When even minds usually calm and sober feel agitated and disposed to act on impulse, it is no wonder that minds having an innate tendency to emotionalism and especially those which are fanatical or fickle, become unhinged and take to wayward courses. The Brahmin community is like a person standing on the brink of a precipice and about to be cast head-foremost into the abyss by any false step, whether taken on its own motion by some irresistible impulse of despair, or at the interested counsel of foreigners who have their own ends to serve. The Brahmins have not shown themselves to be capable of united action, and have no leaders worth the name, at least in South India. The reason is that there are few Brahmins among us capable of forming high purposes, or of independent thought or disinterested activity. Even those who figure prominently in the newspapers or platforms mostly hate or despise each other. Hence the community is degenerating fast and has become the laughing-stock of all other sections of the Hindu Community, and the country at large.

Many Brahmins have, indeed, brains and energy, and some earn considerable amounts of wealth. But we do not hear that they do anything to start institutions to benefit their community as a whole. Contrast them with the Parsees, another small community, and see how their money flows to keep their own kith and kin from degradation. Rich Brahmins at least once used to regard as a sacred obligation the giving of food and alms

to the poorer members of their community. This has now fallen into neglect as a phenomenon of daily life. Even on festive, ceremonial or other such occasions, rich Brahmins are now giving up the custom of feeding poor Brahmins.

The Brahmins, according to the Sruti and the Smirithi, are the appointed media for the performance of sacrifices (*Yajnas*), and the blessed Bhagavan himself has explained how Yajnas are the means for maintaining the law of the universe by which the Devas, fed with sacrificial offerings, bestow, in return, rain and other gifts on men. Hitherto, the Vaidika Brahmins were everywhere welcomed and encouraged to perform Yajnas. Large crowds used to gather to witness the ceremonials, and money used to flow freely from all quarters in order that they may be conducted with due regard to the rules laid down for their performance. Within the last few years, however, a change has come over the community, and these Yajnas are no longer cared for and may be said to have been practically abandoned. The Brahmin Community seems almost to have lost its faith in Yajnas and in the sacred books (like the Gita) which inculcate them and explain the spiritual laws on which they rest.

The number of Vaidika Brahmins or those who follow the vocation of *Purohits* is daily going down in number, and we have occasionally heard of a whole village where none are available. In towns where in these days Brahmins congregate to follow various secular callings, matters have not reached this low state of ebb, for owing to the large numbers of those who still need or value the services of Purohits, these men can manage to earn at least what is needed to keep body and soul together. But, owing to their profitableness, the various kinds of secular callings are more and more favoured, and so those who now pursue the priestly calling do not wish to train their sons to follow their own. The profession also even in its palmy days, never commanded much respect among Brahmins, for usually the priesthood has been dissociated from learning. The Pandit class which takes to learning has alone always commanded respect in India. There is thus every chance that, in a few years, no priests will be available to officiate at our Vedic Karmas ; and for this reason the ceremonial part (*Karma-Kanda*) of the Hindu religion, which has already shrunk to very modest dimensions, may have to be abandoned. Then, with it the higher Hindu religion or *Jnana-Kanda* must fall too, for the Karma-Kanda is the step which leads to the Jnana-Kanda. *Jnana* can never be a reality to those who do not pass the portal of *Karma* and gain the purity of mind—*i.e.*, the freedom from egotism and the disregard of fruit—flowing from it as its direct consequence.

When all these circumstances are considered, we think it is time that a Brahmin Sabha or association should be organised, and we are glad that the Brahmins of Palghat have already taken the first steps, towards that end. The organisation, when it is brought into existence, should, we think, be so constituted as to include Brahmins of all sects and sections so that, by slow degrees of *rapproachement*, unity of aim and common modes of thinking and acting may be arrived at by all. At first, no doubt, the situation may

seem hopeless. But when men learn to know each other and exchange ideas with the firm resolve to achieve a co-ordinated purpose and a common basis of action, we would fain hope that methods of conciliation may be discovered, and the community as a whole will be able to strengthen its position and reach some coign of advantage so as to avoid the disastrous fate now impending before it of an early decay and dissolution.

Notes and Comments.

In the issue of the Madras Mail dated 26th January 1918 there is a gross and deliberate perversion of the facts of Hindu social polity. The Editor thinks—or rather says—that the Brahmins have been sitting like an incubus on the rest of the population and are responsible even for the feeling of superiority felt and displayed by some sections of the Non-brahmins towards the depressed classes. Both the statements are utterly false. The Hindu society is based on differentiation of duty and on a co-operative basis of service. He who rose upon the wings of duty and service into the upper regions of love and realisation was revered, from whatever group he rose. The modern feuds—of caste here or of race there—are all due to *Aviveka* and *Adharma*.

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Sometime ago it was stated that there were proposals in Germany to legalise polygamy!! The strange disease of a world-war seems to be producing strange remedies suggested in a spirit of reckless experimentation. What is the object of the proposal? To replenish the numerical strength of the decimated populations of the German states. What is this for? To increase the number of fighting units. What is the goal of this? To Germanise the world. Has life no fixed and high ideals for certain peoples? Is Law to be a mere German convenience and God to be a mere German commander?

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The Madras dailies are becoming full of new educational propaganda. We have big advertisements of educational weeks, big type announcements of presentation of purses for the new educational scheme, etc. Has anybody reflected about both the sides of the question, we wonder? We are not here referring to mere careers and prospects from the wordly point of view. But from the point of view of religious education itself, has any one put the plain question as to what is the scheme of religious education and who are the persons to give it? Are Christians and Brahmins, outside insiders and inside outsiders, persons of different degrees of estrangement from Hindu culture to determine the men, the methods, and the ideals? Only the other day a strange enthusiast writing to the columns of *New India* stated that English also should be taught in rural schools. If the new demigods having charge of the department of national education open schools where applied science are to be taught and open industries where the men educated in such schools can find a living for themselves and bring more wealth into the country or at least keep the wealth of the country from going out, they will deserve what they seem to have already got—the applause of a listening nation which listens when there is nothing to listen to and of a grateful people who are grateful when there is no occasion for gratitude. The people of Trichinopoly and other districts at any rate have got the nearer and dearer, though humbler duty, of forming and endowing a Hindu College here where to the usual routine of study in our modern schools will be added the study of Hindu culture, art and literature, philosophy and religion.

Dr. Slater on National Income—I.

(By V. Rangaswami Aiyangar).

Dr. Slater's views on the material condition of the country naturally attract attention on account of the position he occupies as University Professor of Economics. At the same time they run counter to the established views of Indian econo-

mists and publicists. We propose here to subject to criticism the latest of his attempts to elucidate the economic conditions of India,—viz., his estimate of national income in the Madras Presidency.

We wish to premise that the importance of the subject is our excuse for taking it up here. When his estimate was published, it was suspected that it would result in making out a case for the Government to impose additional taxation, especially an increase in the tax on land. This idea is confirmed by a casual statement in the Doctor's reply to Mr. V. T. Doraswami Aiyar (*vide The Hindu* of the 7th February) that, in as much as customs, &c., will not bring a substantial income to the state, the raising of land revenue is the only course open to them, if they wish to secure the funds needed for various measures of public improvement.

Before subjecting his estimate to examination, we shall make two preliminary observations. *First*, a nation's income consists of the total quantities of the varieties of goods, agricultural and non-agricultural, produced by it in each year. *Secondly*, increase or decrease of income is generally followed by a corresponding increase or decrease of population, as the staying power of a people and its ability to combat famine and disease are proportionate to its resources,—a conclusion which can be easily verified from the economic history of any country, European or other. For example, in Europe, owing to the continued and growing economic prosperity following the dawn of the industrial era and the practical disappearance of the old scourges of famine and pestilence, the death-rate in all progressive states has now been brought down to the low level of 14 per thousand, while in India it has never been below 30 and has gone up to the high figure of 60 or 70 during famine times. Again, while the average annual increase of population in Europe is not less than *one per cent.*, in India Mr. Datta's calculation (after excluding mortality from plague) shows that it stands at ·875 per cent.

The preliminary observations above are intended to show that there can be no increase of material prosperity unless there is an increase of population and wealth, and also wealth increases faster than population. We propose to apply this test in order to see if Dr. Slater's estimate of average income in this Presidency satisfies the test. Dr. Pierson, the distinguished Dutch statesman and economist, says:—"suppose that the Dutch census of 1909 were to show that the population had again increased by 13 per cent. in the preceding 10 years and the statistics were to show that the income of the nation had increased by 13 per cent, the people of Holland might comfort themselves with the reflection that no economic decline has taken place; there would certainly be no sign of economic progress." Pierson impresses upon his readers that, unless wealth increases faster than population, no improvement can take place in the material condition of a people; and he has shown that, during the 40 years ending in 1883, national incomes in various European states had become doubled while the increase in population ranged between 1·51 and 1·18 per cent per annum. This comparatively large improvement in income had been effected by means of improved agriculture, mechanical invention, &c. He says:—It is entirely owing to the strides made in production that a population of 350,000,000 men can now find clothing and housing on almost the same area as was formerly inhabited by 172,000,000 (in 1800 A.D).

Availing ourselves of these conclusions, we hold that, unless Indian statistics relating to production and population prove beyond doubt that there has been continued progress in the directions above pointed out,—i.e., unless they show not only that both production and population have advanced, but that also production has advanced more largely than population,—no real material improvement can be shown to have taken place. We shall now consider both the items entering into the calculation,—(1) statistics of national income (2) the relative extent of the advance in production and population.

As regards the former (with which alone we are concerned in this article), we must, in the *first* place, not fail to distinguish

national and individual incomes. It is not true that, if we add all the individual incomes together, we shall get the total national income. For, in respect of all individual incomes, we must distinguish between *original* and derived incomes. If we allow the latter to enter into the estimate of our national income, we shall simply be adding several items over and over again and unduly swell the total which will reach a figure purely fictitious. The national income ought to be estimated by the summing together *only* of *original*, and not of *derived* incomes. Wages, interest, profits, the salaries of civil and military officials, the incomes earned by a numerous host of private individuals doing services of various kinds such as lawyers, doctors, schoolmasters, priests, painters, domestic servants, nurses, and others, should be counted as secondary incomes, and therefore ought not to be included in any estimate of the national income, though these services go to enrich the national life in a variety of ways. In the *second* place, Pierson points out that every act of production involves the destruction, in whole or in part, of certain quantities of economic goods. For example, we cannot produce corn without using seed, meat without using fodder, bread without using firewood, and so on; and so these, along with the wear and tear of plant, machinery, &c., must be deducted from the amount arrived at by totalling up all original incomes in order to arrive at a correct estimate of the real national incomes.

Dr. Slater, in replying (*vide The Hindu* dated 20th December last) to a critic who had said that "the labour of domestics, lawyers, and others who are paid out of the agricultural income cannot be estimated to add to the national dividend" has written as follows:—"This sentence appears clearly to indicate an opinion that the people who perform services and earn incomes thereby must have their incomes counted so far as they are concerned, but to get the total for the community, these incomes must be deducted from the incomes of those to whom they render such services. If I rightly understand your correspondent's meaning, he would say that my income, for example, is not the salary I receive from the University, but what remains of that salary after I have paid my servant or servants, my barber, my medical man, the fees of the schools and colleges to which I send my son, &c." We cannot conceive of a more absurd misunderstanding of a plain statement of a fundamental economic fact, viz., that the incomes of domestics, lawyers, &c., are all *derived* incomes in the sense above explained, and consequently cannot be included in the national dividend. Also, Dr. Slater grossly misrepresents his critic. For, the latter did *not* state what the Doctor ascribes to him, viz., that these derived incomes must be deducted from the original income from production of all kinds in order to arrive at the national dividend or income. Had he made such a statement, then only would Doctor Slater's hypothetical case regarding his own income hold, and not otherwise. As the matter actually stands, his analogy is as misleading as it is totally inapplicable, and it is clear that the Professor's failure to perceive it is due to his manifest inability to distinguish between Original and Derived Incomes of a community. It is equally clear, therefore, that it is Dr. Slater who is in the wrong, and not his critic.

Passing to the other item in the estimate of the national income,—viz., the amount to be *deducted* from the gross earnings (or original income) on account of the economic goods destroyed, wasted, or worn out in the *preliminary* processes incidental to production, it may be pointed out, as Dr. Slater's critic in *The Hindu* has done, that Mr. F. C. Danvers of the India Office "has allowed 15 per cent. for seed, wastage, &c., which ought *not* to be included in a census of material production." Dr. Slater, however, has not chosen to *deduct* it from his estimate of income, while calculating the amount spent for seed alone as 8 per cent; and he makes no mention at all of other items to be deducted such as wear and tear of machinery and other materials incidentally used up in the processes preliminary to production. Dr. Slater's critic's own calculation of the total preliminary wastage for seed and

cattle-food alone stands at 21 per cent,—even without including the amount for the wear and tear of machinery, plant, tools, &c.

Moreover, there are other important points to be taken into account which have been altogether ignored by Dr. Slater. *First*, in calculating the national income per year, it is not at all proper to take a particular year, but to strike an average of a long period of years,—a period sufficiently long to cover both lean and fat years. Dr. Slater has not chosen to take this course as he should have done, but selected one year only, viz., the official year 1916-17, a favourable year with pretty fair harvests all round. In his report on the Rise of Prices, Mr. Datta has shown that, during the 21 years ending in 1912 which formed the period of his inquiry, there were only two good seasons and that, in the other 12 years there had been enormous damages to crops resulting in shortage of foodstuffs which in turn caused *seven* severe famines carrying off millions of men and live stock. That, in a country which is made to depend entirely on the seasons for its out-turn of production, a large margin should be allowed for the vicissitudes arising from this cause needs no demonstration. *Secondly*, as Dr. Slater's critic has pointed out, he has prepared his estimate "at so many rupees per acre, having no regard for the yield." The actual yield in very many years falls short of the estimate by acre. *Lastly*, Dr. Slater's critic has also pointed out many other errors in his calculation relating to live stock, milk, &c., and also states that "Dr. Slater's figures for agricultural income are almost double that of Dr. Chadwick (of the Agricultural Department)."

In our next article, we will deal with matters relating to production in its bearing on the growth of population and national welfare.

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Andal's Tiruppavai.

(BY V. BHASHYAM IYENGAR, B.A., B.L.)

(continued)

Scriptures declare:

यत्राष्टाक्षरसंसिद्धो महाभागो महीयते ।

न तत्र सञ्चरिष्यन्ति व्याधिदुर्भिक्षतस्कराः ॥

"Where the great man flourishes who truly observes (the teaching contained in) the sacred Ashtakshara, there, do not thrive, disease, poverty or stealth." Not merely so, the place that can boast of a truly religious man commands everything that can be desired in this world or the next. This is not exaggeration. For verily such is the effect of godliness, and many of us have personally experienced it at least to a limited extent. Do we not feel ourselves electrified and elevated even by the simple presence of a great man? It is the spirit of the Lord which naturally radiates the better, the more the crust of selfishness which envelopes the medium of the individual self or Jeeva, is removed. What indeed can this radiation not achieve? Those which we call natural forces cannot produce greater results than this radiation, for are they not merely an infinitesimally small phase of the activities of the Primeval Spirit and Intelligence.

This natural effect of godliness is dealt with in the third stanza. It is here not merely one individual self whose eyes are turned to the Lord. All the gopis have accepted Him, who humbled Bali's pride and graciously brought the whole world under His growing feet, as their end and their means. For themselves, they wished for nothing else than the union with the Lord and service at His feet; but their spirituality must spread its influence on all their surroundings. Plenty will therefore reign everywhere; the shepherds who allowed the gopis to have their desire, will be bountifully blessed with beneficient rains in the appropriate seasons; their crops will grow even as luxuriously as the Lord did when Bali's gift had been made; their cows will fill pots after pots with their delicious milk, and in short, everlasting wealth and prosperity will fill the whole country.

The fourth stanza contains an exhortation to Varuna to open his flood-gates and bless the whole world with plentiful rain. But the cynic asks, 'Is this Varuna a servant of the gopis?' The answer is an emphatic affirmative. The instruments of the Lord are also the undoubted instruments of His beloved. There is nothing here against the Laws of Nature, if we properly understand them. Has not a Sage proclaimed, that rain would fall at the mere bidding of a Pativrata? They are not mere idle words. Once a person truly casts off his selfishness and lets the Lord in him have free play and scope, all the forces of nature are at his beck and call, though he may be unconscious of it. That is why it has been said: द्रवन्ति दैत्याः प्रणमन्ति देवता नश्यन्ति रक्षांस्यपयन्ति चारयः ॥ यत्कीर्तनात् ... । "When the glories of the Lord are sung, Daityas, or Asuras, run away, the Devas, Varuna is one of these, come and prostrate, Rakshasas perish and enemies are nowhere."

In the next stanza which is the last of what I may call the introductory stanzas, is answered the question "would not our sins accumulated in the beginningless past militate against our attempt to reach the Lord?" The question is not unnatural seeing that elders have said: श्रेयांसि बहुविघ्नानि "There are many impediments in the way of great deeds," but it does not take into account the all-surpassing greatness of unselfish love towards God which both overcomes the intervening obstacles and accomplishes itself. Did not Vibhishana, the *uterine* brother of Ravana, rush to the Lord Rama for refuge and protection, just as he was, without any sort of purificatory ceremony whatsoever, and was he not readily accepted? Indeed, there is nothing like first washing away our sins and then beginning to love and worship God. We need no candle shade to see the bright Sun shining before us; we have only to open our eyes. Even just so, if we rely on the Lord with all our heart, and take the first step, utter His sacred name and think of Him and his wonderful glories, our sins would be nowhere. He who came all the way from Sri Vaikuntam to Mathura and would even descend to the depth of mingling himself and playing with the ordinary shepherds who could not distinguish between their right hand and left hand, He of such wonderful power and capacity and yet so genial and easy of reach;—Does He need any introduction? Would He require or allow us to go after any wild goose chase of trying to wash away our sins, once we think of Him and unselfishly submit to Him? No, the sense of our accumulated sins need not trouble us in the least when once we cut away their root of selfishness, and take our stand by the side of the loving Lord. They become non-existent in a second, like unto a heap of fine cotton held out into glowing fire, as stated in Chandogyopanishad," तद्यथेषीकतूलमग्नौ प्रोतं प्रदूयेतैवꣳ हास्य सर्वे पाप्मानः प्रदूयन्ते ।

The next ten stanzas describe how the gopis who woke up first roused the others that they may all go to Lord's mansion in a body. It has already been stated that selfishness is condemned even in the enjoyment of the Lord. There were also other reasons why they did not want to go to the Lord, each in her own way, but in a body. Persons entering into a flowing torrent do not go alone, and similarly the glory of the Lord might carry one off one's feet, if one tries to face Him unaided. This indeed explains the communal worships in temples, mosques and churches. And then, the company of His servants, who would recommend one to the Lord is itself a thing to be strived at. In any case, even if our neighbour is apathatic, it is our duty to quicken his soul and try to take him on with us to the presence of the Lord.

These stanzas form excellent reading and are both interesting and instructive as laying bare though in somewhat figurative language the various emotions, feelings and sentiments that should prevail on either side under similar circumstances. The theme of one and all of these ten stanzas is some one or other of the innumerable exploits of our Lord. Now it is His condescension in reclining on His serpent couch, not only in the milky ocean but in the heart of every body who would think of Him; then, it is the thousand and one

super-human deeds of the Lord Krishna; again, it is the exploits of the genial Rama, the Emperor's son, and so on;—these are the only matters which would interest and rouse the gopis who were in their beds.

It is impossible to deal with all the stanzas under consideration in detail within the bounds of this cursory article. I may, however be pardoned, if I make a short reference to one of them, the last.

Here was a damsel who had been waiting to receive and enjoy the sight of the whole body of the gopis. How pleasing, how ennobling, is the sight of a collection of true devotees? The gopis had been rousing her neighbour to bestir herself and join them in singing the Lotus-eyed Lord who bears the Sankha and the Chakra in his mighty arms. The damsel caught their last words and set them to tune in her melodious throat as she lay on her bed. The gopis heard the musical voice and moved towards it and exclaimed எல்லே இளங்கிளியே, "Ho! young parrot!". This interrupted the damsel's song and she stopped and kept silent. The gopis continued: இன்னமுறங்குதியோ! "Are you still sleeping?". With so many waiting outside to greet and honour you, could you neglect them and lie dormant? Or having obtained the best opportunity to seek the secret audience of the Lord could you fail to take advantage of it? Should not the wise lie awake in what is night to others? The damsel was so much engrossed in meditation that even the gopis' words bore her and she said: சில்லென்றழையேன்மின், நங்கைமீர்போதருகின்றேன், "Pray do not call me with shrill voices, my ladies, I am coming." Her God-realisation was so intense that even the address of fellow devotees appeared an interruption! The gopis were apparently stung to the quick and replied: வல்லையுன் கட்டுரைகள் பண்டேயுன் வாயறிதும், "How clever! we know already your hard speech and skilful tongue." She hastily retorted: வல்லீர்கள் நீங்களே, "*You* are clever (not I)", but added on second thought, நானேதானாயிடுக, "Let it be myself." She was the affected party, having been charged with hard speech and skilful tongue, and yet took the blame on herself. That is the way of true servants of God, they are so submissive that whenever anything goes wrong anywhere, they think it is all their own fault; just as Bharata, who thought it was his own sin that drove Rama to the forest:

न मन्थराया न च मातुरस्या
दोषो न राज्ञो न च राघवस्य ।
मत्पापमेवात्र निमित्तमासी-
द्वनप्रवेशे रघुनन्दनस्य ॥

This subdued the gopis, and they said: ஒல்லை நீ போதாய் உனக்கென்ன வேறுடைய, "Come forth quickly; could you want anything for yourself, without us!" Individual and secret devotion to God only ranks after the company of and devotion to His elect. It is said, that during the ban by the saiva Chola king against Sri Ramanuja and his followers from entering the temple and worshipping the Lord of Sri-Rangam, who is so dear to the Vaishnavas, Koorattu Alwar the foremost disciple of Sri Ramanuja and the ideal Vaishnava, was on account of his perfect gentleness of disposition, offered by the gatekeeper, the liberty to go into the temple and worship the Lord, if he would relinquish his connection with Sri Ramanuja, but he preferred to have the latter and go without the worship of the Lord. The damsel who was inside was aware of the eminence of the God's elect, and had only been waiting for all the gopis including the novices to gather together, and therefore, questioned, எல்லாரும் போந்தாரோ, "Have all turned up." They answered, போந்தார், போந்தெண்ணிக்கொள், "All have turned up. Come and take the count," the object of taking count being to mix with each and every individual and not merely with the gathering as a whole. And what was the object of all this?; வல்லானை கொன்றானை மாற்றாரை மாற்றழிக்க வல்லானைப் பாட, "to sing the wonderful Lord, who killed the strong elephant (Kuvalayapeedam) and could wipe out the might of the enemies." All the power of the Lord, verily seems necessary to put down the pride of man, which is not smaller or less strong than an elephant, and remove our wickedness of heart and will. But the wonder is, that when evil has disappeared from us, the

Lord is found to be so gentle and malleable, that He appears to have no will of His own. How many times have His true Bhaktas not had the upper hand of Him.

(*To be continued.*)

The Bhagavad Gita

With an English Exposition

By K. S. RAMASWAMI SASTRI B. A. B. L.

(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA I.

(*Continued.*)

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
दृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक् पृथक् ॥ १८ ॥

The mighty-bowed King of Kasi, the Mahâratha Sikhandi, Drishtadyumna, Virata, the unconquered Sâtyaki, Drupada, the Draupadeyas (Droupadi's sons), and the mighty-armed Saubhadra (Abhimanyu) blew their conches separately on all sides.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

That uproar rent the hearts of the sons of Dhritarashtra, filling the earth and sky with the sound.

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

Then, the monkey-bannered Arjuna, on seeing the marshalled Kaurava forces and when the battle was about to commence by the discharge of military weapons, took up his bow.

NOTES:

I. अथ. This word always marks a change of topic. It may refer also to the fact that something unexpected was imminent. The word is also said to be auspicious in itself and is a मङ्गल शब्द and introduces us to the blessed Gita.

ओंकारश्चाथशब्दश्च द्वावेतौ ब्रह्मणः पुरा ।
कण्ठं भित्वा विनिर्यातौ तस्मान्माङ्गलिकावुभौ ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।
अर्जुन उवाच ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥
यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥
योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

And spoke thus to Krishna, O King: " Station my Car, O Achyuta, between the two armies, so that I may see who have come here longing for battle and with whom I must fight in this great work of war, and gaze on all who have assembled here, for fighting desirous of pleasing in battle the evil-minded son of Dhritarashtra.

NOTES:

1. आह. Being of a noble and deliberative nature he did not precipitately run away from the war under the influence of his impulse of tenderness as Duryodhana forced on the war under the influence of lust of dominion. He spoke and awaited illumination.

2. अच्युत. Arjuna was not afraid that by being between the two armies he would be singled out for attack when unready, because it was a time of righteous warfare and hence no one would attack him when unready whatever was the cause espoused by him and because अच्युत—He of the Omnipotent will—was by his side.

3. We may note also that consciousness of personal doing which is indicated by the frequent use of the first personal pronoun etc. in these lines: मे रथं, निरीक्षेऽहं अवेक्षेऽहं etc. This shows that he was beginning to have the fundamental error of his being a doer. According to the Advaitic school of thought the soul is not a doer but is अखण्ड सच्चिदानन्द (Infinite Being, Consciousness, and Bliss). According to the Visishtâdvaita school the soul is no doubt infinitely subtle but is सच्चिदानन्द.

According to the Dvaita school the soul is not स्वतन्त्र but is dependent on God and the idea of his being a doer is hence an illusion. In any view, therefore, the soul has a different origin, nature, and destiny from nature (Prakriti), and it is the identification of the soul with the properties and tendencies of the non-ego that brings about *Samsára*, just as the realisation of the true nature of the soul brings about the bliss of liberation and beatitude.

(*To be continued.*)

Dharma—III.

(By K. G. NATESA SASTRI, Vaidya Visarad.)

We saw how the ancients understood *Dharma* to mean the *injunctions contained in the Vedas.* Inversely this means that the Vedas are the right instruments with which we can recognise *Dharma.* To be more plain the definition "चोदना लक्षणोऽर्थो धर्मः" (जै. १. १. २.) given by the venerable Jaimini means that the Vedas are the *only pramanas* in regard to Dharma and *Pratyaksha* and others cannot decide it. This naturally brings us face to face with Mrs. Besant's contemptuous remark "why should any particular set of books be kept sacred?" (Wake up India: Foreign Travel). Our answer is that the Vedas are not purposely kept sacred but we are forced to regard them as such as will be evident from an impartial discussion of the relative merits of the various *Pramanas.* This is not the first time when the authority of the Vedas is qeustioned by Mrs. Besant and others. It was the ancient Buddhists who raised this objection more forcibly than she has done and it was the *mimamsakas* who came to the rescue of the sacred Vedas. Her absolute and implicit faith in the marvellous efficacy of the historical method of criticism too is not quite new to us Hindus but is as old as the Buddhists or even older than they. We beg to point out that we mean no personal ill-feeling to Mrs. Besant by the above remarks, but what we mean is that these stale and barren objections in regard to the authority of the Vedas, once met and overthrown, though somewhat forgotten in later days, have now been vigorously pushed forward by her exertions. Hence our duty is again to examine how far the method of investigation carried on in these days stands the test of Reason. Says Mrs. Besant "every Sruti must pass through the fire of criticism and thought in India as similar books have passed through the fire of criticism in the West." We regret to find that she has not laid down the principles that govern the law of criticism and hence our work becomes somewhat laborious as we have to sift every possible objection that can be reasonably raised. Fortunately for us the Buddhists have done such a thing and if we note down their objections and the reply of the Mimamsakas to them we shall have answered Mrs. Besant's query, "what about historical Criticism". Our readers will kindly excuse us for dilating on this topic. Let us turn to the subject proper: *Pramanas* have been translated by the late F. Max Muller as the "right instruments of Knowledge". We saw that Dharma can be learnt only from the Vedas. Hence Vedas are the right instruments of knowledge in regard to the knowledge of Dharma. This is the view of the followers of the Vedic religion. The Buddhists begin by discarding the validity of the Vedas as a *Pramana* at all. Why? Because they cannot become Pramanas by themselves. What are the Vedas but a collection of words? And words cannot come into existence spontaneously but only with the help of a human being they may be made to show their presence; and unless we can be sure of a man's sincerity and honesty we cannot with justification rely on what he says. Therefore for the Vedas to become Pramanas we must first know who was the author of them and how far are his words reliable. Hence it is that only a secondary or conditional *Pramanya* is claimed for *words* or sentences, whether they be written or spoken; but in the case of the Vedas even this conditional "*Pramanya*" becomes untenable. Highly childish, ludicrous, and impossible things are dealt with in the Vedas. We shall cite one or two examples: There is a passage "अग्निहोत्रं जुहुयात् स्वर्गकामः" in the Vedas which means "One desirous of obtaining *Svarga* should perform "*Agnihotra*". How can a human being know that "*Agnihotra*" is a means to obtain *Svarga* (Heaven)? "*Svarga*" is a place or thing whose whereabouts we do not know, nor can be known with the help of any *Pramana*

such as *Pratyaksha*, *Anumana*, etc. To give a beautiful description of a place or a thing the real existence of which we have no means of knowing is, to say the least, ridiculous. Unfortunately only such things and descriptions abound in the Vedas. What is the meaning of describing Agni with four horns, and three legs, two heads and seven arms? ("चत्वारिशृङ्गाः त्रयोऽस्य पादाः द्वे शीर्षे सप्तहस्तासो अस्य"). No wonder if McDonnall declares the Vedas as the "babblings of a child humanity". Logically therefore those who wrote the Vedas must be concluded as having had civilisation of a very low type and to quote those texts as of absolute authority in an age when reason and not implicit obedience is considered as the guiding principle in everything is nothing but nonsense. This is how the Buddhists maintain their view. In the next article we shall see how the Mimamsakas reply.

The Hindu Ideal.

My darling, this thy marriage day
  Lights all my heart with pure delight.

May it rekindling in thine heart
  Light up thy face in depths of night.

Grace thou thy husband's home with love.
  And change even pain to wisdom's fruit.

Bear gently with his failings, child,
  For souls of men are children unite.

And when the shades of evening close
  Around your narrow prison-walls,

Take him in hand and lead him on
  To where His voice of Freedom calls

K. G. SANKARA AIYAR,
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Pandit's Column.

[We purpose to publish from time to time translations of contributions by Pandits which give an insight into the culture of our land. To-day we print below our translation of Pandit O. S. Venkatarama Aiyar's account of an interesting incident in ancient Tamil history,—an authentic case of telepathy related in the *Purananuru*, a Tamil classic.—*Ed.*]

An Authentic case of Telepathy among the ancient Tamilians.

(BY PANDIT OOTHUKKADU S. VENKATARAMA AIYAR.)

In olden days one of the three Kings of the Tamil country, *Ko-perunchola* by name, ruled the Chola Kingdom with Woriyur as his capital. He was great in the knowledge gained from books and in the knowledge of the world, and he had faith in God. To guard the welfare of his subjects as his own was a noble trait of his character. He never departed by a hair's breadth from the strict rules of his Kingdom's polity. He was free from all faults except that, for some unknown reason, he quarrelled and engaged in war with his sons who had become his enemies. By his own example, he made clear to all the true nature of friendship. He was the liberal patron of great men of letters like Pothiyar, Eyithiyanar, and others, and strictly carried out in his life their ethical precepts. He gave liberal gifts of land in his state even to the wise men who condemned in unmeasured terms his unnatural conduct in carrying on war with his own sons, and diligently practised all the available means for gaining the state of bliss in the future life.

This excellent King had a friend who was in every way worthy of him. He was a native of Pisir in the Pandya country, and his name was Andaiyar (ஆந்தையார்); and he was known to all as Pisirandaiyar (பிசிராந்தையார்). according to the custom of the age by which the name of the native place was prefixed to the name of well-known persons. Of these two friends, the king had always lived in the Chola country and Andaiyar in the Pandya country.—and so they had never known each other in person. But the king had known by report from many persons

the high qualities of Andaiyar; and so also that great man of learning had heard of the king's excellences. As each heard of the other's excellences extolled more and more and thought more and more of them, the love which each bore in his mind for the other grew, and this growth of love made for such complete oneness of heart in them that what passed in the King's mind would become known to Andaiyar, and *vice versa*. Thus did their friendship ripen to its maximum limit of development.

In course of time, the Chola king, becoming once tired of the vanity of vanities which this life on earth is, resolved, according to a custom of the age, to lie down facing North and fast till life ebbed away. He at once turned to the ministers and men of learning by his side and addressed them as follows:— "Sirs, I am resolved to lie down facing North and fast in order to be rid of the burden of life. Knowing this, Andaiyar, my bosom friend and *alter ego* who is of one mind with me and who resides in Pisir in the Pandya country will presently arrive here." On hearing this, they told the king, "Lord, why do you thus speak thoughtlessly? It is natural in the world for men to cultivate friendship with those who are living, This person does not know you in person. Furthermore, he has never yet gained any help from you. Also you are going to break the bond which binds you to this life. In this state of affairs. why should he go to you? So, what you say is not quite proper."

Immediately the king replied,—"Sirs, you are impatient. He has not the narrow outlook on life of the kind you mention. It is not necessary he should come to me when fortune is propitious: not to come in my time of misfortune is certainly a fault. He is fully alive to this higher call of duty. Therefore he will unfailingly come now. Is it not a marvel that you do not know the truth-telling poet's (Tiruvallur's) utterance, "Friendship consists in restraining one from whatever takes him on the path of evil, setting him along the right path, and, when trouble comes on, in not deserting him and in remaining his companion in suffering."

Some days passed. The King once addressed his council thus,—"Councillors, to-day I lie down facing North and begin my fast. Pisir Andaiyar, who is of one mind with me and, in consequence of this high gift, knows my intention will arrive to-day. From this fact you will learn that both of us have the same mind. Moreover, he will come announcing himself by my name. Therefore, have ready a place for him to lie facing North and fast." So they got ready a place for Andaiyar to lie and fast too.

Meanwhile, Andaiyar, in his own place, became aware in his mind of his bosom friend the Chola King's resolve to lie down facing North, and felt that he could never more have so fast and true a friend as the Chola King, and made up his mind that it was best for him also to follow his example. He then left for the place where the king resided and had resolved to lie facing North and fast.

When he arrived there, all who were near asked him. "Who are you, and where have you come?" He replied to the minister and others who were assembled and spoke exactly as the king had said he would. On hearing him, the joy of those assembled was great, and they replied,—"Learned Sir, You seem one of advanced age, but we see in you no sign of it like grey hairs, &c. Why is that so? Reveal thy secret." To which he answered,—"If you ask, 'Though you are far advanced in years, why are you free from gray hairs,' I reply, with my wife who has many excellent qualities, my sons are also highly wise, even my servants think exactly that which I think; the King guards the people without violating the rules of polity; in the place where I reside, there are many worthy people who are possessed of high qualities, show reverence to those to whom reverence is due, and keep the senses under restraint." Immediately afterwards, he went where his life-companion and friend the Chola King, lay facing North, felt intense grief on the King's behalf, and lay himself down in the place fixed for him by the King. Here we may refer to the following stanza from the Kural (of Tiruvalluvar):—"Living in the same place, and meeting and conversing frequently are not needed, oneness of mind only is the most efficacious, for producing friendship."

The entire story is related *in extenso* in *Purananuru*, an ancient Tamil classic.

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